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## BOOK NOTICES

**Studies in Japanese Buddhism.** By A. K. Reischauer. (Deems Lectures, New York University, 1913, rewritten and expanded.) New York: Macmillan, 1917. Pp. xviii+361. \$2.00.

Dr. Reischauer has been for the past twelve years professor of philosophy and ethics in the Meiji Gakuin (Presb.), Tokyo. Thus an intimate acquaintance with Japanese history, society, language, and religion has enabled him to discuss with authority some of the important aspects of Japanese Buddhism. He is keenly aware of the difficulties of the task to which he has set himself, which, because of its complications and the multitude of points lying in obscurity, will require the services of a group of scholars for a great many years to come before it can be thoroughly dealt with. Along various lines beginnings only have been made. The whole field from Greece eastward through Persia, India, Tibet, and China into Japan needs to be gone over. It is significant in this connection that Professor C. Ito thinks he has found Doric architecture in the pillars of the outer gates of the Horiuji Temple, built in the time of Shotoku Taishi (ca. 600 A.D.). Yet in spite of the almost endless multiplicity of detail and the large amount of material to which at present only a tentative solution can be given, the author, by confining himself largely to the outstanding facts and characteristics of his theme, has produced an authoritative and suggestive contribution to our literature on Oriental religions. He feels that the general brief survey of the subject, such as the book presents, is on the whole the wisest method in consideration of the present degree of interest in Oriental religions and philosophies on the part of Western readers.

As a background for his discussion Dr. Reischauer sketches the original environment out of which Buddhism sprang, and then traces the development of the primitive form into the Mahayana branch and the spread of this through China into Japan, which latter country it reached in a greatly modified form, yet true essentially to Buddhist pessimism. The methods of historical criticism are carefully applied, and an attempt is made to reconstruct the general social and political environment of Japanese Buddhism in its important historical stages. The discussion of the genesis of the Japanese sects and also the chapters on canon and doctrine are filled with material of special value to the Western student of comparative religion and religious history. There is throughout a high appreciation of the great contribution that Buddhism has made to Japanese culture, yet the author is entirely conscious of the fact that his statement of the functional importance

of Buddhism amounts to an exposition of its failure to meet the highest needs of Japanese society in the present, and points either to its replacement by Christianity or to such a profound modification in Buddhism itself as to leave only the old name—the old skin with a new backbone. "What Japan, with its new hopes and aspirations, requires is a religion of hope, full of noble ideals and aspirations" (quoted from Professor Inouye).

### **The Lord's Prayer and the Prayers of Our Lord.**

By E. F. Morison. London: Society for Promoting Christian Knowledge, 1917. Pp. vii+198. 3s. 6d. net.

This is a careful exegetical study of the separate phrases of the Lord's Prayer, followed by sections on "Enthusiasm in St. Matthew," "Illustrations from Jewish Sources," "Versions of the Lord's Prayer," and "The Prayers of our Lord." The exposition seldom rises above the commonplace and familiar. The best chapter is the one entitled "Protection and Deliverance," in which the sentence "Lead us not into temptation" is well explained. A reader will gain a clear idea of the practical meaning of the Prayer from this study, although the technical terms in it make it a scholar's book.

### **The Godward Side of Life.** By Gaius Glenn

Atkins. Boston: Pilgrim Press, 1917. Pp. 192. \$1.50.

Dr. Atkins is the pastor of the First Congregational Church of Detroit and, aside from his published sermons, is well known by his interpretation of the devotional literature of Christianity in his book *Pilgrims of the Lonely Road*. As might be inferred, he is essentially a preacher of poetic insight. He is at home with the soul in its highest aspirations and deepest moods. There are fourteen sermons in this volume, the majority of them preached before the nation was at war and meant for the congregations in Providence and Detroit, of which Dr. Atkins has been minister. One of the most characteristic sermons is entitled "The Tides of the Spirit," from the text "And after he had sent the multitude away he went up into the mountain apart to pray." The proposition is set forth in many forms, among which we find such a sentence as this, "No one lives greatly who does not live out of great communions." The soul has its rhythm of moods; we must understand and use them. Dr. Atkins does not try to define the soul, but he says, "I do know that all self-conscious life deepens down into something